OUR SAVIOUR IN GLORY

MEDITATIONS ON THE ASCENSION

By BISHOP CHALLONER

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OUR SAVIOUR IN GLORY

MEDITATIONS ON THE ASCENSION

I

ON THE ASCENSION OF OUR LORD

CONSIDER first, that our Lord, after having employed forty days upon earth, to comfort and encourage his disciples, to confirm them in the faith of his Resurrection, and to instruct them in the mysteries of his kingdom, on the fortieth day taking them out with him to Mount Olivet, lifted up his hands and gave them his blessing, and so ascended up visibly to heaven before their eyes, till a cloud interposed and took him out of their sight. Bow thyself down, my soul, to receive with joy and gratitude this blessing of thy Saviour ascending now to his Father and to thy Father: follow him in spirit, and contemplate the triumphs and joy of all the heavenly legions that come out to meet him, and attend him to his Father's throne; see how he brings along with him all the patriarchs, prophets, and spirits of the just, into those regions of eternal bliss, and presents them

to his Father as the first fruits of his purchase, which he had made upon earth with his precious blood. See with joy thy human nature, in the person of thy Lord, raised above all the Cherubim and Seraphim, and seated at the right hand of God; and exercise thyself upon this occasion in acts of love, in the way of congratulation and of rejoicing at the exaltation and triumphs of thy Saviour.

Consider 2ndly, that our Lord, by his ascension, has taken possession of the kingdom of heaven, not only for himself, but also for us. He purchased this kingdom for us with his own blood, he opened the gates of it by his death, he showed us the way to it by his Resurrection; and by his Ascension he has given us as it were an earnest of our coming one day there to reign with him. He is our head, we are his members; it is but natural that where the head is there the members should also be; it would be unnatural—it would be keeping them in a state of violence—to keep them separate from their head. What comfort, then, to Christian souls to see their head, by this mystery of his Ascension unto heaven, raised to the highest seat in that eternal kingdom, in order to draw them

thither after him, and in the mean time preparing a place for them there, that he may in proper time come and *take them to himself, for where he is they may also be!*—*St. John* xiv. 3.

Consider 3rdly, what further motives we have for rejoicing in the Ascension of our Lord when we reflect that he has entered into heaven in quality of our Parent, of our Friend, of our Advocate and Mediator, of our High Priest, &c. O what encouragements are here to raise our hopes! We have a tender Father in heaven, the true parent of our souls, who has also power in the court of heaven, and takes exceedingly to heart our true interest; we have there, in the person of our Redeemer, a most affectionate friend, who loves us with an incomparable love; we have a most faithful Mediator and Advocate, who ever pleads for us with the powerful eloquence of his sacred wounds, which he continually presents to his Father in our behalf; we have a High Priest who to make atonement for us, has carried into this heavenly sanctuary, not the blood of oxen or of goats, but his own most sacred blood, shed for obtaining for us an everlasting redemption. O see, my soul, upon how many accounts thou

oughtest to rejoice on the festival of the Ascension of our Lord if thou either lovest him or thyself.

Conclude to consider this festival of the Ascension of our Lord as one of the principal solemnities of the year. The Church of God considers it as such, and therefore daily commemorates in a particular manner, in the most sacred mysteries, not only the passion and Resurrection but also the Ascension of our heavenly Spouse, as the mystery which put the last seal as it were to the great work of our redemption, and placed this flesh of ours in heaven, even at the right hand of the Father, which, at the fall of our first parents, had been sentenced to return to its original earth.

II

ON THE LESSONS WE ARE TO LEARN FROM THE ASCENSION OF OUR LORD

CONSIDER first, that as we ought to imitate the Resurrection of the Lord by a spiritual resurrection from the death of sin to

the life of grace, so we must also imitate the Ascension of our Lord by a spiritual ascension into heaven, and by dwelling there in spirit with him; that, as we hope one day to ascend thither after him in effect, we may learn the way by ascending after him every day in affection. Our Lord has told us that where our treasure is there our hearts shall also be. Our treasure is that which we love the most and the best of all things; now, if this be Christ, as it ought to be, as he is ascended into heaven, our treasure is in heaven; and therefore our heart should follow its treasure by ascending after him in spirit into heaven, and by fixing there its abode with its beloved. O happy ascension of love, which teaches the soul to find in some measure a heaven upon earth, and interiorly to have always her conversation in heaven, whatever occupation or company she may be exteriorly engaged in upon earth!

Consider 2ndly, that in order to be qualified to ascend after Christ our Lord into heaven, we must first get rid of our vices and criminal passions, for none of these can be admitted into that blessed abode; there is no room for them there. The lust of the flesh, the lust of

the eyes, the pride of life, can have no place in heaven; all their pursuits are earthly—instead of carrying the soul upwards towards heaven, they press her down towards hell. They are all slaves to Satan; they bind the poor soul fast in chains; they will not suffer her to follow after Christ; they are his mortal enemies. See then, my soul, if none of these have dominion over thee; see if pride, avarice, passion, or lust have not more influence on thee, to keep thee afar off from Christ in this region of sin and death, than the love of God has to draw thee up to heaven after him. O beg of thy Lord, through his triumphant Ascension, by which "*ascending on high he led captivity captive: he gave gifts to men*," *Eph.* iv. 8, that he would break all thy bonds asunder, which keep thee from ascending after him, and by the precious gift of his grace set thee at liberty to fly upwards with the wings of the dove, till thou canst come to repose in him and with him.

Consider 3rdly, that the soul can never be rightly qualified to fly up towards heaven by this spiritual Ascension, as long as her wings, that is, her affections, are not disengaged. For as the bird cannot fly if its wings be either en-

tangled or daubed over with birdlime, so the soul cannot fly if her affections are either entangled in the nets of the world, or defiled with the birdlime of a misplaced love. So that it is not enough for a soul that desires to ascend to heaven after Christ to be free from downright lust or other scandalous excesses and passions; but she must also be disengaged in her affections from every love of person or thing that ties her down as it were to the earth; that captivates her thoughts with solicitudes and perplexities or otherwise takes off her heart from the love of God. All such love as this disqualifies the soul from flying towards heaven: it keeps her far below, grovelling in the mire. Nor let her flatter herself that her affections are innocent, because the object is not of itself criminal; for let the object be what it will, it is a crime to prefer it to God, or to love it so as to forfeit for its sake the love of God.

Conclude to be jealous of thyself, how thou placest thy affections here upon earth, lest thou hinder thy flight towards thy true treasure in heaven: "*my love is my weight*," says St. Augustine, "*that way am I carried, whithersoever I am carried.*"

III

OTHER LESSONS TO BE LEARNT FROM THE ASCENSION OF OUR LORD

CONSIDER first, that as in consequence of the Ascension of our Lord we ought to be daily carried as it were upon the wings of love up to him in his heavenly kingdom, so we ought by this frequent ascending thither to be daily more and more enamoured with that kingdom of love; to conceive the highest ideas of that incomprehensible happiness of the soul's being there eternally united to her God, and absorbed in him, and with the most ardent desires to long daily more and more for this fountain of life. But what then must the sentiments of the soul be, when after she has begun, by the practice of this devotion, to relish something of the sweetness of the good things of her Lord in the land of the living, she finds herself still a prisoner in this foreign land, in this earthly Babylon? O how does she wish to be delivered from this captivity! to see an end of this long pilgrimage! How does she

lament her banishment in this vale of tears, at so great a distance from her true country! How does she despise this miserable world, and even loathe its choicest enjoyments! O my soul, that these were your sentiments!

Consider 2ndly, and give ear to the exhortation of the Apostle, *Coloss.* iii. 1, &c. "*If thou be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God; mind the things that are above, not the things that are on the earth. For you are dead, and your life is hid with Christ in God. When Christ shall appear, who is your life, then shall you also appear with him in glory.*" How happy are those Christians that enter into these sentiments upon occasion of the Ascension of the Lord; who consider Christ as the great object of their love and their true life; and, as he is in heaven, sitting at the right hand of God, turn all their intentions and affections towards heaven; who consider this their true life as absent and as hidden from them here below, and therefore, continually aspire after that happy revolution when they shall cease to die and begin to live! And in the mean time, whilst they remain in this region of death, they seek, as much as they

can, to divest themselves of this body of death, by mortifying, as the Apostle admonishes, their members that are upon earth, and by crucifying the flesh with its vices and concupiscences.

Consider 3rdly, that as we are informed by Church history, our Lord, at his Ascension, left the last prints of his feet upon the top of Mount Olivet, in the place from whence he ascended, which no length of time, nor encampments of armies, or other accidents, nor even industry of man, could ever efface or cover over, that we might learn that the true way for all that desire to follow Christ, by ascending after him to heaven, is to have his footsteps always before their eyes, and walk in them by a diligent imitation of his life and conversation. They that are careful to walk in his footsteps are his disciples indeed; and they that are his disciples indeed, will infallibly, if they persevere, ascend to heaven after him, and be for ever with him.

Conclude to lay up in thy heart all these lessons which Christ desires to teach thee in his Ascension; and so to adhere to his footsteps, that nothing in life or death may ever separate thee from him.

IV

ON THE PRECEPTS OF CHARITY TO OUR NEIGHBOURS

CONSIDER first, that after that greatest and first commandment, of loving God with our whole heart and soul, the next of all the divine precepts is, "*Thou shalt love thy neighbour as thyself.*" This, saith our Lord, is like to the other; and indeed it has so necessary a connection with it that we cannot fulfil the one without the other. "*God is charity,*" says the beloved disciple, 1 *John* iv. 16, "*and he that abideth in charity, abideth in God, and God in him.*" And again, "*he that loveth not* [his neighbour] *knoweth not God; for God is charity,*" v. 8. And again, "*if any man say, I love God, and hateth his brother, he is a liar,*" v. 20. These two precepts of charity by which we are commanded in the first place to love God above all things, and in the next place, to love our neighbours as ourselves, contain an abridgment of the whole duty of a Christian. They are two branches that spring from the same root, and

belong to the self-same divine virtue, because the same motives that oblige us to love God for his own goodness' sake, oblige us also to love all that are made after his image and redeemed by the blood of his Son, for the sake of their Maker and Redeemer. 'Tis he that requires this love of us, and requires it in such a manner as that we should love him in our neighbours, and love them in him. O the infinite goodness and bounty of our God! that, notwithstanding the immense distance there is betwixt him and us, he should be pleased to put us as it were upon an equality, by requiring that we should love one another with the like love, and upon the same motive, as we love himself.

Consider 2ndly, that this charity to our neighbours is so essentially necessary to salvation, that without it, though we spoke with the tongues of men and Angels, had the gift of prophecy, and all knowledge of the deepest mysteries, and faith strong enough even to remove mountains, we should still be nothing; and though we should give our whole substance to the poor, and our bodies to the flames, it would profit us nothing, saith St. Paul, 1 *Cor.*

xiii. "*He that loveth not*," saith St. John, "*abideth in death*," 1 *John* iii. 14. "*He is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes*," chap. ii. 11. And this charity which is so necessary to salvation, must be general; for, as we learn from our Lord in the parable of the good Samaritan, *Luke* x., "all men, without exception of nations or opinions, are here to be considered as our neighbours: and if there should be any one mortal whom we should exclude from our charity, our heavenly Father would exclude us from his mercy." *Matt.* xvii. 25.

Consider 3rdly, how much our Lord takes to heart that we should have this mutual love and charity for one another. He has made it his favourite commandment; the very badge by which he would have his disciples known and distinguished. "*I give you a new commandment*," saith he, *John* xiii. 34, 35, "*that you love one another as I have loved you. By this shall men know that you are my disciples, if you have love for one another.*" And chap. xv. 12, "*This is my commandment that you love one another as I have loved you.*" And this mutual love for one

another he desires may be so perfect that it may in some measure resemble the love and union that there is between him and his Father; as he has declared in that heavenly prayer that he made for his disciples, *John* xvii. 20, 21. "*And not for them only*," saith he, "*do I pray, but for them also, who, through their word shall believe in me; that they all may be one as thou Father in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me.*" This mutual love, this union and charity, he inculcates in these strong terms in this last conference of his mortal life with his beloved disciples, that both they and we might consider it as his last dying injunction, and as a most precious legacy which he has bequeathed to us all. O my soul, embrace this legacy of love which has been thus left thee by thy Lord dying for the love of thee.

Conclude to prove thyself henceforward to be a disciple of Christ indeed, by this spirit of universal charity for all, as he has died out of charity for all. In the beginning of the Church, "*the multitude of the believers had but one heart and one soul*," *Acts* iv. 32. Such was their

mutual love and union. O blessed charity, when shall we see thee once more reign in this manner amongst Christians?

V

ON THE EXCELLENCE OF FRATERNAL CHARITY

CONSIDER first, that charity is the queen of virtues and them ost excellent of them all, according to the doctrine of the Apostle, 1 *Cor.* xiii. 13, and this, not only as she loves God in himself, but also as she loves him in our neighbours, by loving them for his sake, for, as the motive is the same in both these loves, so the virtue is the same. Hence St. Peter calls upon all Christians, 1 *Peter* iv. 8. "*Before all things have a constant mutual charity among yourselves; for charity covereth a multitude of sins.*" And St. Paul, *Coloss.* iii. 14. "*Above all these things have charity, which is the bond of perfection.*" He adds, *Rom.* xiii. 8, 10, *that the love of our neighbours is the fulfilling of the law and commandments of God*, and *Gal.* v. 14, "*that all the law*

is fulfilled in one word, thou shalt love thy neighbour as thyself." Hence also St. John, the beloved disciple, both in his words and in his writings, continually inculcated this duty of loving each other, as the favourite virtue of Jesus Christ, and in a manner the whole duty of a Christian. O my soul, let us then embrace with all our affections this amiable virtue, this chief favourite of Christ and his Saints: let us value it as an inestimable treasure, and be ever willing rather to lose anything else than this blessed charity.

Consider 2ndly, that we may with truth apply to charity, what the wise man writes of wisdom: that "*all good things came to him together with her, and innumerable riches through her hands,*" *Wisd.* vii. 11. What these riches are that come through the hands of charity, we learn from the Apostle, 1 *Cor.* xiii. 4, &c. "*Charity is patient, is kind; charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own,* (that is, she is not selfish,) *is not provoked to anger, thinketh no evil, rejoiceth not in iniquity,* (that is, in anything that is wrong,) *but rejoiceth with truth,* (being pleased with all that is right and true,) *she beareth all things, believeth all things, hopeth all things, en-*

dureth all things," &c. See, my soul, how many virtues are the constant attendants and offspring of charity. O how amiable is this character of the truly charitable Christian! O how lovely is the parent of all this heavenly train!

Consider 3rdly, that charity, in the strictest sense, is indeed a heavenly virtue; as well because she maintains her ground in heaven and receives her full perfection there, where faith and hope are no more, ("*Charity*," saith the Apostle, 1 *Cor.* xiii. 1, "*never falleth away*,") as also because the eternal charity of the Saints is no small part of their heavenly happiness; their love of God is their essential bliss; their love of one another in God, and the joy that they conceive at one another's happiness, multiplies, as I may say, their heaven to as many fold as there are happy spirits and Saints in heaven. And no wonder, since charity, even here below, when it is perfect, brings with it unspeakable joy, and in a manner a heaven upon earth, by keeping all the passions under and establishing the reign of peace and joy in the soul. As on the other hand, where there is no charity the passions are all let loose; hatred, envy, jealousy,

revenge, &c.; the soul is always in a storm, she is a stranger to peace, she is in confusion and darkness, and the very image of hell; where it is no small part of their misery that they cannot love.

Conclude to aspire as much as thou art able after this heavenly charity; she will teach thee whilst thou art here upon earth to emulate the love of the blessed in heaven; she alone will bring thee to their happy company.

VI

ON THE EXERCISE OF FRATERNAL CHARITY

CONSIDER first, that the charity which we owe to our neighbour, like that by which we love God, is in the nature of a fire, which is ever in motion, and must be kept alive by being nourished with its proper fuel by the means of repeated acts; and these not exercised only by affection, but by effects: "*My little children*," saith St. John, 1 *John* iii. 18, "*let us love, not in word, nor in tongue, but*

in deed, and in truth." Fraternal charity is not a love of concupiscence, it is not selfish love that looks no further than at the honour, profit, or pleasure which may accrue to one's self from our neighbours; 'tis a love of a sincere benevolence; now, as 'tis the nature of the love of benevolence to desire, to seek, to procure, and to promote whatever may be for the real good of the person beloved, to be delighted with all that is to his advantage, and to be concerned at all that hurts him; so this benevolent love which we owe to our neighbours, by virtue of the precept of fraternal charity, is to be kept alive in our souls by repeated acts of its own kind, by frequently exercising in favour of our neighbours as well the spiritual as the corporal works of mercy, with a pure intention of God's glory and their welfare, by bewailing their errors and vices, by earnestly praying for their conversion and salvation, and neglecting nothing in our power to procure it. Do we evidence our charity for our neighbours by the exercise of such acts as these?

Consider 2ndly, that the love of true charity, which we are commanded to bear our neighbours is to love them for God's sake, to love

them in God, and in order to God. Fraternal charity is a branch of that same divine virtue by which we love God, and ought ever to be grounded upon the same divine motive of God's own infinite goodness. No carnal, worldly, or natural affection, influenced by flesh and blood, or by any other consideration but God, can be called charity. If then we would fulfil this great precept, we must not content ourselves with loving our neighbours at any rate—heathens and publicans often love one another and assist one another, and yet they are void of divine charity—but we must love according to God and with relation to God; we must love in our neighbours the image of God; we must consider them as made by him and for him, and as redeemed by the precious blood of his Son; we must love them for his sake, and because it is his holy will and commandment. And we must exercise the acts of this love by contributing on every occasion, all that lies in us, to bring them to the love of God here and to his kingdom hereafter, that they may glorify him in a happy eternity. This is truly charity indeed.

Consider 2ndly, by what rules we are to be

directed and regulated in the exercise of the love of our neighbours. The old commandment of the divine law was to love every neighbour as ourselves. The new commandment of the Gospel of Christ is to love every neighbour—*even as Christ has loved us*, *John* xiii. 34. Have we ever seriously reflected upon the perfection of the love which these rules require of us?—*To love our neighbour as ourselves*. O how tender is the love we bear ourselves! how intent upon our own welfare! how sensible of every thing that we apprehend as an evil to us! Is the love of our neighbours any thing like this? Do we treat them as we would desire to be treated ourselves? Are we concerned at the evils which befall them, as if they had befallen ourselves? I fear we cannot say it. Again, *To love our neighbours as Christ has loved us*. O what a love is this! He has laid down his very life for the love of us; and this without any desert on our side; for we deserved nothing but hell; we were his enemies by sin. Can our love for our neighbours stand the test of this rule? Are we willing to part with so much as our own humour, our convenience or inclination, our pleasure or satisfaction, for the

love of our neighbours, and rather than give them occasion of grief or sin? If not, how far are we from loving our neighbours as Christ has loved us!

Conclude to exercise daily repeated acts of fraternal charity, both in the affective and the effective way; lest otherwise thy love for thy neighbours, for want of nourishment, quickly languish away and die. Have thy eye always upon those two great rules of charity, and regulate thy love accordingly.

VII

ON THE DIFFERENT BRANCHES OF FRATERNAL CHARITY

CONSIDER first, that charity is fruitful in its offspring, and spreads itself into different branches in order to make the whole man perfect, by regulating both his judgment and his will, and directing him in his thoughts, in his words, and in his actions. For there is a charity that corrects the natural bent of our corruption, which is ever tending to suspect and judge the

worst of our neighbours, and to be harsh and censorious in their regard. And there is a charity that inclines the will in their favour so as to wish them well in every respect, and to forgive all injuries. There is a charity that employs the thoughts, in studying to promote their good, and to prevent and remedy their evil. And there is a charity that directs the tongue and restrains it from uttering any words to the prejudice of any one. In fine, there is a charity that seasons and sweetens the whole body of our actions, as far as they relate to our neighbours, and squares them all according to that golden rule of doing in everything as we would be done by. The practice of all these branches of charity in God, and for God, makes a perfect Christian, and brings us to God.

Consider 2ndly, that amongst the branches of fraternal charity, there is one that our Lord seems to take in a special manner to heart; insomuch that he has declared our eternal lot shall be decided by our diligence or negligence in the exercise of it, *Matt.* xxv., and this is charity to the poor. These he declares he has substituted in his own stead, and what we do for them he takes as done for himself,

ver. 43, 45. This branch of charity duly exercised, in proportion to every man's circumstances, will bring thousands one day into the happy tabernacles of everlasting life. But where shall the unjust stewards then appear, who, having the substance of their master, viz., their worldly riches, intrusted in their hands, with express orders to employ their superfluities at least in relieving the necessity of his poor children, either covetously detain or prodigally squander away that which should be their support, and to which they have an indisputable title! Alas! What a figure will their extravagant expenses then make! What account will they be able to give of all that they have sacrificed to pride and vanity, to luxury and intemperance, to gaming and criminal diversions! Will not all these robberies of the substance of the poor cry to heaven against them for vengeance on that day?

Consider 3rdly, that there is still another branch of charity, the most difficult of all, and yet absolutely necessary to salvation, and that is, to love our enemies. "*I say to you*," saith our Lord, *Matt.* v. 44, "*love your enemies, do good to them that hate you, and pray for them that*

persecute and calumniate you." And this he insists upon in such manner as to exclude from his mercy here, and from his kingdom hereafter, all such as exclude any one, how much an enemy soever, from their charity. But how shall we acquire, or how shall we practise this charity for our enemies? O! it is not a virtue of our own growth, it must come down to us from heaven, from our great Father, "*who maketh his sun to rise upon the good and bad, and raineth upon the just and the unjust.*" It is by fervent prayer we must obtain it, and when we have got it, must lay it up in our hearts as a rich heavenly treasure, and exercise it as the Saints have done, by praying for our enemies in sincerity of heart, and seeking, on all occasions, to overcome in their regard, evil with good. O how happy shall we be, if by any such means as these we prevail to bring them, that before were our enemies, to be for the time to come, friends both to God and to us! It is what the Saints have often done by their charity, by their meekness, and by their prayers.

Conclude to labour with all thy power, both to acquire and to exercise all these branches of charity, if thou desirest to come to God who

is charity, and who is not to be come at but by charity.

VIII

ON THE GREAT PATTERN OF CHARITY

CONSIDER first, how Christ Jesus our Lord has given us himself for a pattern of perfect charity in the parable of the good Samaritan, (*Luke* x.). He himself came down in person from his throne above to save poor man, who had unhappily fallen among the infernal robbers, and was stripped by them of all grace and grievously wounded in all his faculties. He was the good Shepherd that came down to seek with sorrow the lost sheep, in order to lay him upon his own shoulders, and carry him home with joy to his heavenly fold. It is here we plainly discover the infinite charity both of the Father and of the Son. "*By this hath the charity of God appeared towards us*," says the beloved disciple, "*because God has sent his only begotten Son into the world, that we may live by*

him. In this is charity; not as though we had loved God, but because he hath first loved us, and sent his Son to be a propitiation for our sins," 1 *John* iv. 9, 10.

Consider 2ndly, that the whole life of Christ was a continual exercise of divine charity. From the first moment of his conception in the womb of his blessed Mother till his expiring on the cross, his soul was ever employed in loving his heavenly Father, and in offering himself to all his wills; and for the love of his Father, and because it was his Father's will, he dedicated his whole life also to the love of us; ever thinking on us, praying for us, and labouring for our eternal salvation. But O, the infinite charity he has shown us in all that he has endured in his passion and death for the love of us! Christians, pass over in your minds all the stages of his passion, from his prayer and agony in the garden to his expiring on the cross; and see the multitude and variety of torments he has there suffered for us. Ah! how much have our sins cost this innocent Lamb of God! Ah! how dearly has he loved us! O, my soul, in the midst of all these tortures he had thee in his heart; and even then

was pleading thy cause with his eternal Father, when, by thy sins, thou wast crucifying him. O ! what return shall we make him for this infinite love !

Consider 3rdly, that the Son of God has not only loved us during the whole course of his mortal life, and loved us even to death, by laying down his life for the love of us ; but he has carried his love for us beyond the bonds of death in an admirable legacy, which he bequeathed us the night before his passion ; by means of which, to satisfy his love, he remains always with us in the divine mysteries, even to the end of the world. Here he feeds our souls with his precious body and blood ; here he unites us to himself in such a manner as to abide in us, and we in him ; here he is a perpetual source of grace, of love, and of true life to our souls ; here he communicates himself to us like the manna of heaven, for the support of our pilgrimage, till he brings us to the true land of promise, where he will lovingly give himself to us for all eternity. And shall not so much charity on his part oblige us to dedicate also our whole souls to this divine virtue ?

Conclude to have always before thy eyes this great pattern of love, that thou mayest learn from him how thou art to love both thy God and thy neighbour.

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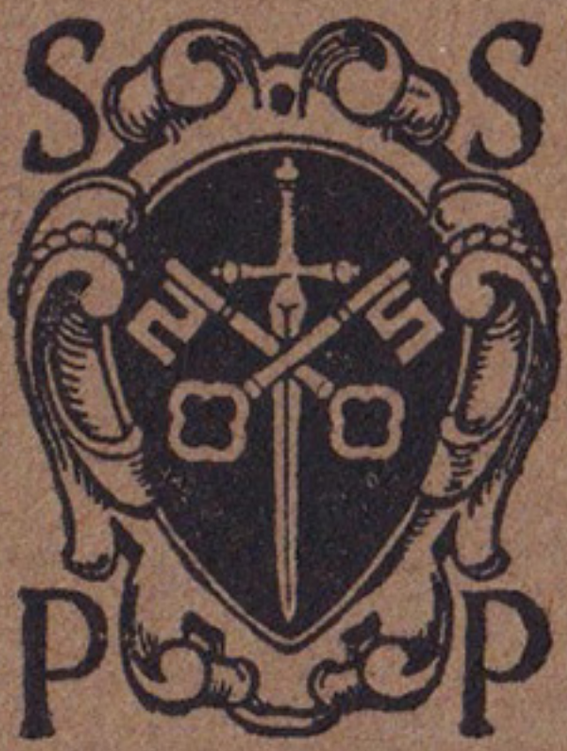

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